

The
**CHRISTIAN
CENTURY**

A Journal of Religion

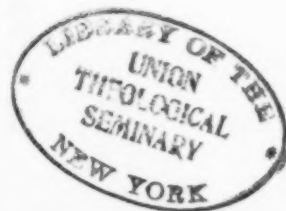
What of Lent?

By Lloyd C. Douglas

**Bolshevism and
the Jew**

A Second Article

By John Spargo



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EDITORIAL

A Prayer on the Threshold of the Lenten Season

BLESSED CREATOR, who dost order the cycle of the seasons so that nature is ever appealing to us with new solicitations of opportunity, of discipline and of reward, quicken in our hearts a response to the gracious promptings of these earnest Lenten days. With our neighbors and brethren we desire, in a spirit of humility and inquiry, to bring to Thy feet our spiritual possessions that we may estimate them anew in the light of Thy judgment. We have been careless and have trifled with our stewardship. We have slept while Thy battles were being fought. We have lost the path whose way is marked by the prints of our Savior's feet. Tempted by unrealities and follies, our lives have become complex and tangled, and the farther we go the more distraught are our souls and the more unsatisfying our contacts with experience.

Restore to us, O Lord, the divine simplicities that are in Jesus. Set our feet again in the way of comradeship with him. In the morning may we find on the beach a fire of his kindling, and at the end of the day may he come in to sup and to abide with us. As never before, may we realize in our hearts his living presence by our side. Save us from thinking of him as a dead fact of an ancient past. Save us also from the benumbing of tradition and orthodoxy. May we walk with him expectantly. Shatter our conventional opinions and surprise our hearts with fresh disclosures of what our friendly Master means to us and to mankind. Show us the secret of his calm strength, his graciousness and his joy, that we may be set free from the petulance and bafflement in which our nerves and wills are held.

And may these days of self-searching and spiritual adventure be days rich in blessing for Thy whole church

throughout the world. Give to each disciple the inspiring sense of fellowship with all Thy children in the quest of holiness, of understanding and of practical ways of service. Upon those who counsel and lead us in the things of the spirit send particular tokens of Thy blessing and guidance. And as Thy people find along the Lenten path the deeper values of fellowship with Christ, may they find also a richer fellowship with one another, a fellowship so spiritual and catholic that all differences of creed and sect shall seem but as the dust of the balance. We pray in the name of our Lord Jesus. Amen.

The Pope and the Y. M. C. A.

PROBABLY the encyclical of the pope on the Y. M. C. A. was never intended for the press of the world. It was such good copy, however, that journals all over the world have printed it. An issue has been raised by this encyclical, and it seems likely that the verdict of the world will be that his holiness has given yet another proof of the lack of that infallibility which is supposed to attach to his office. It is well known that the Y. M. C. A. when invited to begin work in Catholic countries made every concession to the religious feelings of these countries. Though a large part of the "Y" personnel was made up of young ministers, these were not sent into Italy. The "Y" was satisfied to carry on during the war as the chore-boy of the allied armies. Whenever a soldier could be released for duty at the front by the taking over of some menial duty, the Y. M. C. A. stood ready to accept this duty. In the days following the war the funds of the "Y" have been applied to humanitarian and similar work in many of the war-ridden countries of Europe. The marvelous efficiency of the organization has kept men even in

Bolshevik Russia where the Red Cross does not go, and in other countries where the life of the secretary is anything but a rosy dream. The work in every case is to be described as humanitarian, but with ethical motives. As for Protestant dogmatic instruction there was none. There was no Protestant evangelism, though the "Y" does that kind of work in the homeland. And yet the pope must have had some ground for his encyclical. That a new attitude toward Protestantism is dawning in some papal lands is the likeliest explanation of his having spoken. The best of all propaganda is the unconscious propaganda of consecrated lives. Without intending it, the Y. M. C. A. may have been the precursor of a European reformation in religion.

The Magicians and the Spiritualists

FOLLOWING the war there was a great increase of interest in spiritualism in England, and the tidal wave of interest reached America. The public libraries reported "Raymond" by Sir Oliver Lodge among the most-called-for books. Spiritualistic meetings grew in size, and so-called spiritualistic churches sprang to sudden influence and power. Since, the nemesis of spiritualism has arisen in an unexpected quarter. The magicians have been watching the physical phenomena of spiritualist mediums. They offer to duplicate any phenomenon ever seen in a spiritualistic meeting by perfectly natural means. So the magicians are going over the country and performing before even larger audiences than the spiritualists have had, and with most convincing results. These magicians are entertainers. They declare themselves opposed to fraud and superstition. At the same time they indulge in no dogmatism. They do not deny that communication might be set up with disembodied souls. They confine themselves to a duplication of the familiar physical evidences of such communication. Meanwhile the superiority of ethical Christian faith may well be preached. The spiritualistic medium always represented the denizens of the spirit world as people of subnormal intelligence. In "Raymond" we read of puerile occupations. One could hardly read "Raymond" without recalling that ancient Greek who said, I would rather be the slave of a poor man on earth than king of all the realms of the dead." Our evangelical view of immortality sets forth the idea of progress in the soul's life, and makes immortality really desirable. As the years pass the Easter hope of the gospel will hardly be displaced by the dreary shades of a spiritualistic hades.

A Labor Cooperative Bank

THE first cooperative labor bank in America was organized November 1st in Cleveland, primarily by the railway brotherhoods, with Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, as president. It has \$700,000 of paid in capital. In seventy-seven days this had been increased to \$1,000,000 capital with \$100,000 surplus and the bank had more than \$4,000,000 deposits on its books. It limits dividends to

10 per cent, pays 2 per cent on checking deposits, 4 per cent on time deposits and will pay all earnings over the 10 per cent maximum back to the depositors. This means genuine cooperation. With many banks making from 20 per cent to 90 per cent profit on capital stock there should be a real depositors' dividend. A wealthy flat owner came to Mr. Stone asking for a loan of \$110,000 on a large apartment which furnished ample security. He revealed the fact that he intended to raise his already high rents, yielding him 12 per cent until they would pay him 15 per cent. The Chief Engineer bank president immediately replied, "Then you cannot have this loan." The man asked what that had to do with a bank's making a loan. The answer was that it had nothing to do with the banking business, perhaps, but that this bank was not organized for mere business alone; it was founded for a human purpose, and so long as it had its present president it would serve no such purposes as that. Later a school teacher who supported a mother and an invalid sister came for a loan of \$200 to provide for an operation for the sister. She had been refused at seven banks because she had no property. Her character and reputation and position were looked up. She was found to have a long and useful record as a teacher. She was given the loan on her honor and character. This may not be good banking, as the world sees it, but it is about the best kind of humanity men can practice, and it will pay even in banking in the long run.

The Religious Future of the Jew

THE zeal of the first disciples of Jesus was turned, naturally, in the direction of converting the sons of Abraham. The records indicate that the efforts of the early church in this direction were in a degree successful, particularly among the Jews of the dispersion. When in the middle ages the church adopted a program of persecution, Israel was confirmed in her racial consciousness. It is not only a racial peculiarity that has made the Jew survive through millenniums of wandering: he has been confirmed in his attitude of separateness by his foolish enemies. In America the other thing is rapidly coming. While evangelistic propaganda has signally failed among the Jews, the fact remains that thousands of them are finding their way into Christian churches, as a careful examination of city populations reveals. Most metropolitan ministers know of Jewish members of their churches and of Jewish children in the Sunday schools. From these ministers certain facts may be ascertained having a bearing upon the possible gradual absorption of Judaism into Christianity. Not ten per cent of the Jews are any longer connected with synagogues in large cities. In some smaller cities there are hundreds of Jews and no synagogue at all. Since men do not live long without religion, these "unchurched" Jews are finding new altars. Many of them have gone into Christian Science, for there the offensive symbol of the cross is entirely removed, with no reminders of it either in baptism or the Lord's supper. Jews now intermarry with Christians, and these mixed marriages nearly always result in a Christian program for the educ-

tion of the children. A Jewish parent who is anxious to break through the social stigma of race, sends his children to Sunday school. Few of the adults will ever be Christians, but in many cases the children will. Whenever the church goes out consciously to "evangelize" the Jew, it meets failure or meagre success. When the church treats the Jew democratically as just one of the many sons of God, the middle wall of partition is broken down.

A Better Record on Lynching

THE year 1920 shows a much better record on the matter of lynching. There were sixty-one as against eighty-three in 1919. The south still holds the unenviable record of staging all but eleven, but the decrease was all in the south. Negroes were the victims in fifty-three cases, which is, of course, the explanation of the south still holding the unenviable record. In other words, lynching is associated more with racial clashing than with peculiar depraved social impulses of any particular section. Were the race relationships reversed the north would no doubt succeed to the title. With a decrease of about 25 per cent for the country as a whole, the decrease in the south was more than 40 per cent. Fifty-six attempted lynchings were prevented by the resistance of officers of the law and forty-six of these instances were in southern states. Thus in other sections there were eleven lynchings with ten defeated by the officers, and in the south there were fifty lynchings with forty-six thus defeated. Where men of the same race are concerned it is quite customary for law officers to take summary and drastic action; it is to the credit of southern law officers that they are doing the same thing in the case of men of another race and color. Georgia leads all the states, but Georgia has done several strange things in the past year, notably elected one of the worst haters in the nation to the United States Senate. South Carolina had only one lynching and North Carolina only three. The Carolinas have reacted from the Cole Blease sort of thing. When Mississippi and Georgia repudiate the Vardaman and Watson type, the better citizens of those fine old states will feel themselves represented both in the nation's councils and before its laws. The "rough-necks" will lynch so long as the "nigger-hater" wins in politics and has the prestige of political success to back his public speech and influence.

Fellowshipping the Community Church

THE average rural community and small town is grossly over-churched. No denominational apologetic can blink that fact. There are simply not enough people in these communities to support all their churches in any program except one of helpless inefficiency. Denominational efforts to build up these weak churches are sheer waste unless it is hoped to use home mission funds to promote a competitive struggle for survival among those on the ground. Some of the overhead agencies propose trading,

that is, one will give way to the other in one community if the other will reciprocate in another. This method has some promise in those communities where no one cares much about which denomination he belongs to. But in almost every community there are those who might unite with a non-denominational church but will not surrender their own for that of a church of another denomination, and in no case does this plan offer hope where there are other churches than the two primarily concerned. There is a decided tendency among the awakened farmers and villagers to ignore the outside denominational machinery and unite with their Christian neighbors to give the community a real church. In the west, in both the United States and Canada, this movement is strong. The time has come to urge the importance of giving recognition to these churches through either the Federal Council or through the denominational agencies themselves. It is sinful to hold denominational loyalty so taut that thousands of small communities can have no working church with the support of connectional affiliations because sectarian lines forbid neighboring Christians to work and worship together.

Unity Via the Mission Field

AN observer at the annual meeting of the Foreign Missions Conference at Garden City, Long Island, January 18-20, could not possibly have gone away without carrying vivid impressions in his soul. The program itself was a revelation of the breadth of view and sweep of the missionary movement, and of its unparalleled significance in the making of a better world. Underlying all the discussions was the clear conviction that the whole missionary enterprise rests upon the power of Christ to transform personal character. But it was seen with no less unmistakable clearness that such inner change must inevitably express itself in the building up of a worthier social order. The importance of agriculture in missionary activities, the development of an educational program for the peasant masses of India, the building up of a Christian literature, the working out of various types of social service in non-Christian lands—these were some of the topics that engaged the attention of the responsible leaders in our missionary task. Particularly striking was the address of Robert Woods, of the South End Settlement in Boston, who, as a result of his recent observations in the Orient, spoke with unrestrained enthusiasm of the great social value of foreign missions, even as now carried on with inadequate resources of both men and money, and urged that they should expand to include a trained social worker in the staff of every important station.

But beyond the particular features of the program, the fact of the Foreign Missions Conference itself and of its past history is of great significance. It is the oldest cooperative organization in America built upon the principle of bringing together official denominational agencies. For more than a quarter of a century it has been a needed meeting ground for the discussion of common problems,

for studying the conditions that all the boards alike had to face, for the interchange of information as to plans and for the development of mutual acquaintance and understanding. Gradually it has become, also, through its Committee of Reference and Counsel, an agency for doing many things that can be better done together than in separation. The cooperation thus established among the foreign mission boards pioneered the way for the building up of similar organizations in the home mission and the educational fields, and was a factor in leading to the establishment of the Federal Council of Churches representing not simply administrative boards but the denominations themselves.

The cooperation at the home base of the missionary movement is, of course, only a faint reflection of the cooperation and unity that have developed on the foreign field. There stronger influences for unity have been at work than in any other phase of the churches' life. The task of Christianizing the world has been seen to be so overwhelming as to be impossible of achievement by a divided church. Moreover, the denominational differences that seem important when we are among Presbyterians, Baptists, Episcopalians and Methodists fade into insignificance when we are surrounded by Mohammedans, Buddhists, Hindus, Shintoists and Animists. Then we realize that as Christians—whatever our sectarian names—we all hold in common the things that give us a gospel for the saving of the world.

It is no wonder, then, that union institutions for educational, medical and literary work have within the last decade or two grown by leaps and bounds till in India, China and Latin America the numbers run up into the scores. No wonder that cooperative committees covering whole fields, federations of churches and arrangements for the allocating of territory have been established. Nor has the movement stopped here. It has gone on irresistibly to the stage where the union of churches has in some cases become a reality and in many cases seems not far away. Groups of churches of the same general family have long been united in Japan. The South India, United Church has for more than a decade included the Christians of the English Congregational, American Reformed and Scottish Presbyterian missions. At the present moment three union movements of outstanding proportions are under way. In Africa, Kikuyu has come to the fore again, this time resulting in a definite proposal, now being considered, for an alliance of missions in British East Africa, including Presbyterians, Methodists, and Anglicans, with the expressed intention of not resting till they all share one ministry. In China all the churches of the Presbyterian order have been united in a General Assembly and a federation between it and the Congregationalists is now under consideration, looking specifically toward organic union. In India, proposals have been made by the South India United Church (already including Congregationalists, Presbyterians and Reformed), the Anglican Church and the Mar Thoma Syrian Church, looking toward one united body. If the union should be consummated it would be the first time since the Reformation that episcopal and non-episcopal churches would have come together, and the

first time since the breach of the eleventh century that branches of the Eastern and the Western divisions of Christendom would have found themselves a single church.

The foreign field is leading the way. Can the churches at home keep pace?

Do You Use Your Minister?

MR. L. C. HAWORTH, general secretary of the Young Men's Christian Association in Youngstown, Ohio, recently sent out a questionnaire to representative men of the United States, including professional men, tradesmen, business men, educators—as nearly as was possible, that is to say, all types of laymen—in preparation for an address before the ministerial association of that city on the subject, "What Do the Laymen Think of the Clergy?" More than one hundred answered, and the replies furnish interesting reading.

It is noteworthy that all the replies agree in the opinion that the church is essential to the perpetuation of high ideals. Only one answer indicates a total condemnation of ministers as such. Ninety out of one hundred and five believe that ministers enter their work with different motives than those influencing men in the choice of other callings. Eighty-six of one hundred and seventeen say they would advise young men in whom they are interested personally to enter the ministry. Seventy-three of the writers think ministers stand out as real community leaders, forty-six think otherwise. To the question, "Are ministers as good mixers as men in other professions?" sixty-five answer yes and fifty no. To the question, "As a rule, could the ministers of your acquaintance have commanded a larger income had they pursued another calling?" the answer is emphatically in the affirmative—yes, eighty-nine; no, twenty. To a question covering one of the commonest criticisms of the ministry, "Is the average minister too idealistic and uncompromising in his teaching?" the majority of opinions were in the negative, showing that the average man of the world feels the need of a maintenance of high standards by the church.

Perhaps the most interesting part of the summary is in the answers to the question, "It is as natural and easy for you to turn to the minister for spiritual advice, when needed, as it is to turn to the lawyer for legal advice or to the physician for medical advice?" To this, twenty-three answer yes, and seventy-one answer no.

Several different explanations of this honest self-revelation of the layman's mind suggest themselves. The average man looks upon his relation to his lawyer or his doctor as a business matter. He commands a certain part of their time, he pays for it and that is an end of the transaction. With the minister he does not feel so free, especially if he is not a regular contributor to any church. Often, too, a man of affairs feels somewhat shamefaced in seeking spiritual advice. He

feels that his actions may be disapproved, and he does not really want advice and needed correction, but sympathy and a confirmation of his own course.

But often there is a feeling that the minister is without real understanding of the world of affairs. "How should he know what I am up against?" says the business man, even while stoutly holding that his pastor's idealism is right and should be maintained. Here the preacher may be partly to blame. The present-day minister is not studiously aloof, like the long-coated clergyman of the olden time, but in many instances he has no intimate understanding of commercial and industrial life, no ground on which he can meet men of a large variety of occupations and interests. True, he no doubt knows as much about their work as they know about his, but this is not a real excuse. Jane Addams once defined culture by saying that the most cultured person in the world is he who understands and sympathizes with the most people. To no one else is this breadth of culture so important as to the minister. He, of all men, must know much of one thing and something of everything. It will do him good to study the market reports and the industrial situation, and this, not so much that he may make eloquent pulpit generalizations concerning them as that he may really know through what struggles and self-mastery a man of our time must maintain his moral balance when caught by the forces of commercial or social rebellion. When the average man is assured that the minister will understand his situation he will learn to turn to him in times of spiritual extremity.

The Waste-Paper-Man

Parable of Safed the Sage

I RODE upon a railway train. And I spent the night in that chief torture of our Hurried Civilization, even in a Sleeping-Car. And I slept well; and so, as I judge from my shoes, did the Porter.

Now in the morning, the train stopped long at a Junction. And I looked out of my window, and behold, a little Park. And it was littered as if there had been a Band Concert there on the night before. For there was Waste Paper of many kinds and in Great Abundance. There were Paper Bags that might have contained Peanuts, and boxes that had contained Cracker-jack, and bits of Newspaper, and Soiled Programs; and if there be any other kinds of Waste Paper that people leave in Parks, they were there, and Then Some.

And I looked, and behold, one man with a Sack. And the Sack was suspended from his neck, and was behind him and upon the left of him. And the mouth of the Sack was held open with an Hoop. And the Mouth was not wide, but was Wide Open; and whatever dropped into the Sack blew not out, but stayed put. And the Sack was a Great Sack, and contained as it were Two Bushels.

And in his right hand did the man carry an Iron Spear, even a Rod that was sharpened at the end. And

the other end was shaped even like unto an Handle.

And he walked through the Park, and he thrust the Spear through the pieces of Paper, even the Newspapers and the Programs, and the Peanut Bags and the Cracker-jack boxes. And he dropped them into the Sack. And when the Sack was full, then did he empty it into a Burner of wire that I beheld behind the Shrubbery; and he burned the Papers with fire. And he came yet again and did likewise.

And even as we waited, the Park began to look Respectable. And I saw that before the Sun had risen high in the Heavens his job would be done, and that which had been an eye-sore would be a place of Beauty.

And I considered this, and I said, One sinner destroyeth much good; but one Righteous man who goeth about doing good can do something toward evening up the work of many sinners. For behold, the crowd that scattered the papers were many, and this man is but one; but he goeth straight at the business of making his part of the world better, and he delivereth the goods.

And I considered that there are people in the world, and I know a few of them, who Brighten the Corner Where They Are, and who go quietly about making this world a Safe and clean and happy spot and make no fuss about it. For the Crowd that doth eat Cracker-jack and yell Rah-Rah-Rah and scatter Paper, maketh a big stir in the world, but the world doth little note nor long remember the beneficent work of the Waste-Paper Man.

And I considered those good and quiet souls in whose presence all Scandal doth die; who take up no reproach against their neighbors, but who go quietly through life quieting false rumors, and healing life's little hurts, and doing it without any fuss, and I thanked God for such good folk.

Then did I meditate upon the way in which the Human Race hath littered up this Planet since first Adam and Eve did Feed Peanuts to the Elephant in Paradise and forgot to pick up the Bag; and how the soul of the Infinite Father hath been grieved through the long ages over the way we have mused things up. And I considered the Patient Love of Him who bare our sins, and put them behind his back, and cast them into the depth of the Sea. And I have great hope that the sins of the many shall not outweigh the infinite grace of the One.

But I considered that it would be a very good plan to tell folk to be a Little More Careful not to litter up God's Park, but to keep clean and wholesome the good world in which our heavenly Father hath permitted us to play.

Know Thyself

HE read the books which all the wise men writ; He searched the world for knowledge, not for pelf; He thought no man unknown, so keen his wit,

But once he met a stranger—'twas himself.

W. E. EGAN.

What About Lent?

By Lloyd C. Douglas

ONE of the pet quotations with which we frequently embellish our remarks about human existence maintains that we do not live "in figures on a dial." It is an intriguing phrase, but fallacious. For precisely in this way do we live—in figures on a dial. Solomon was entirely right when he said that men's lives were ordered by seasons. There was a time to laugh, a time to weep, a time to jump into things impetuously, a time to reflect, a time to sow, a time to reap, a time to fight and a time to run. One gathers that this wise man felt the unsuccessful life was made so through failure to observe its appointed seasons.

We upon whom there has been laid the responsibility of spiritual leadership should be more fully conversant than we are with the peculiar mental states induced by the changing seasons of the year. It is our business to know the difference between the prevailing moods of May and August. It is part of our task to understand the wanderlust provoked by the vernal equinox, and the vagaries of autumnal melancholy. To secure such valuable information, we may not seek a more reliable source than the calendar for the "church year." It is to be believed that many of us have been failing to make full use of the greater festivals of Christianity—either neglecting them outright or subjecting them to purposes for which they were never intended.

FIXED BY NATURE

If you will take the "periscope" in one hand, and a modern text-book on psychology in the other, and observe their close teamwork, you may be amazed at the excellence of their wisdom who devised the schedule of events commonly known as the "church year." There was nothing "hit or miss" about the "make-up" of this calendar. These canny church fathers did not sit in council to determine whether it would be more convenient to observe a "penitential season" in June than in December. No; that matter was out of their jurisdiction. It was something that had been settled by Nature, and they simply obeyed her voice. It is a known fact that the budding spring inevitably lures men to introspection. At that season they search their hearts, take invoice of their spiritual capacities, and seek whatever art forms are most familiar to them in an endeavor to make articulate the vague longings of their souls. Of old, they fasted at this season, and took counsel of holy men in cloisters. Of late, some write spring poetry, hungrily seek the art-galleries, and patronize orchestral concerts. It is a season when everybody grows restless, dissatisfied with the apparent futility of his business, rebellious against the narrow boundaries of his experience, eager to escape the tyranny of material things to make adventure with the more ambitious quest of what, for him, serves as Ultima Thule, Summum Bonum, Utopia—or whatever you like that stands for the High Spot.

So, we may conclude that the season of self-search is

fixed by Nature. Christianity is not unique in respect to the time of its penitential period. All the other great religions understand this psychology quite as well, and some of them have followed the suggestion much more effectively. Christianity, so inextricably tangled with the best of progressive civilization that men debate whether it is Christianity blazes the way for science, commerce, and the arts—or vice versa—should have a care that it does not develop into an urbane, artificial, indoor kind of religion. It began out in the open, under the guidance of one who frequently had no pillow but the turf; and we do well who would give all the fresh air and sunshine requisite to its health. When Nature suggests a mental and spiritual mood—and historic Christianity stamps its O. K. upon the suggestion—we are wise who follow the hint.

It is quite difficult for the present-day minister in America to obey his natural impulses and the suggestions of the "church year" in making a program of sermons and services to suit the season. In his desire to be a good citizen, he feels obliged to comply with every request of local, state, and national reform and philanthropic societies when they solicit his backing of their movements to the extent of observing their "days." No sooner has he planned his schedule for a vigorous evangelistic appeal through January than along comes "National Thrift Week"—backed by the local Chamber of Commerce. Will he not be so good as to preach, on the Sunday preceding the "drive," emphasizing the importance of saving pennies that they may grow up into dollars. He dislikes to decline. Perhaps he really can contribute something to this cause—especially on the subject of frugality, a matter with which he has had much experience. He can talk ably of pennies. In the course of his business he sees such a lot of them.

"DAYS" AND THE SEASONS

In the fall, when he knows he should be driving deeply into the "thanatopsis" mood, and making the most of it in his sermons, the secretary of his denomination's board of education sends him a whole waste-basketful of literature providing plans and specifications for the sermon he is to preach on the importance of supporting the little church colleges. He knows this is a worthy cause. He wishes, however, that he might be permitted to speak about it some other time. Just now he has himself all set to do a constructive task bearing upon the spiritual life of his congregation. To spend one Sunday morning parading the poverty of our wretched little—our own little—our all-but dead little Peewee College at Hinkum's Crossing—will upset the continuity of his proposed series of sermons; but if he doesn't come through with the Peewee business he will be put down as "a brother hard to work with."

In the same mail, he gets orders from someplace—he is not quite sure whence—that the next Sunday thereafter is the first day of "Good Literature Week."

Unless he proposes to classify himself among the unread and unwashed who are indifferent to this wonderful movement, he had better load himself with good literature propaganda and be prepared to fire it off on the appointed day. It will be easy to do this, for the National Council for the Spread of Good Literature has not only prepared him a sermon outline, but has selected his text, his hymns, his Scripture lesson, his homiletic illustrations; so that though he be a mere wayfarer, he need not err therein. (Incidentally, the impertinence of some of these people who persist in preparing sermons for us wherewith to present their various movements seems equalled only by the stupidity of the stuff they send us. One Sunday—when the war was on, and we were getting sermons from Washington—the writer, thinking his people needed a moment of relaxation and a chance to have a hearty laugh, read a few paragraphs of a regulation government sermon. It was good.)

A BROKEN PITCHER

Days and days and days! If it may not be too impudent, I should like to assume the role of soothsayer long enough to predict that we have now passed the crest of these "days," and that our good friends with the causes and movements and drives and campaigns—good, bad and indifferent—are presently to discover that they have overdone it. The good old preacher-pitcher has been carried once too often to the campaign-well. He is "gone broke." And that is a fact.

Lent begins next week. What are we going to do about it? Most of us who plan the programs for our non-liturgical churches organize classes, during this season, for the instruction of young people in the fundamentals of Christianity as interpreted by our own denominations. This is as it ought to be. Many of us make special evangelistic efforts. More and more, our churches are coming to think of the pre-Easter weeks as a season of recruiting. But it is to be doubted if many of us are making proper use of this period for the deepening of the springs of spiritual life in the hearts of mature and confessed Christians.

The preacher who fails to see and utilize the possibilities of Lent is standing in his own light. He may be reluctant to observe the season lest he infringe upon the exclusive privilege of the liturgical churches: but no denomination enjoys a monopoly of Lent. He may fear the indictment that he is "headed toward Rome"—an ancient bugaboo that has cost us heavily who have sacrificed so much of the beauty of holiness in our awkward efforts to avoid doing anything that was ever practiced by historic Christianity previous to 1517. Again, he remembers the ungodly travesty of Lenten observance in the upper ether of "high society" where the self-abnegation of this penitential season seems to enjoin no more rigorous discipline than the refusal to have lemon in one's tea at the bridge party; and where fasting means laying up, for

a few days, in some sanitarium, to take medicinal baths wherewith to recuperate from the winter's overgorging and loss of sleep. But good things will be counterfeited; and the better they are, the more likely to be imitated.

MAKING LENT HELPFUL

It will be well for us to consider how we may make something profitable and helpful of Lent for our people who have not been trained to observe the season—not even to the extent of going through the motions of celebrating it. Perhaps the caution should be extended to the zealous young minister, who feels the importance of doing this thing to the limit, and has it in mind to hold daily services all the way from Ash Wednesday to Easter, that forty days are a very great many! He may begin his campaign with much enthusiasm, but before he has arrived at the end of the season he will feel that instead of commemorating the forty-day fast of the Master in The Jeshimon, he has been emulating the period spent by Moses in the Wilderness of Paran. In offering this suggestion, we speak that which we do know.

This isn't something that a church may hurl itself into, in one season, with utter abandon. If you have never observed Lent, at all, in your church, do not plan a lot of extra meetings, but keep the Lenten idea to the fore in all the meetings that you would customarily hold. A series of three sermons, on the first three Sundays of Lent, dealing with the temptations of Jesus, will serve to establish the idea that we are in a season of the year when such meditation is timely.

Practically inexhaustible are the spiritual resources in this story. The preacher can afford to sit down over it, for a whole day, and study it in the light of present-day problems. It makes a delightful setting for a series of three sermons, because it falls apart, naturally, into as many distinct propositions. The Wilderness Temptation comes first—temptation on low levels—a frank appeal to appetite. The City Temptation follows—temptation to get into the hurly-burly of the crowd—to take the short-cut to success—to win one's way at a leap—to gamble with Providence. No less alluring and dangerous is The Mountain-top Temptation—temptation to dream of glory and honor achieved by other processes than the simple, friendly, hand-to-hand contact with men as brethren.

SPIRITUAL SELF-APPRAISAL

All of the sermons, and mid-week addresses of this period, should be clustered around this central idea of self-search, self-examination, spiritual appraisal. Great advantage is gained by printing and distributing a calendar of all these services, showing that they are all of a piece, and all pertaining to Lent. One can build a program that has cumulative value, reaching its high point in the celebration of Holy Week.

We miss much who do not hold daily services during Holy Week. Unless local conditions absolutely pro-

hibit the plan, it is best to have these meetings late afternoons. There should be excellent music, meditative and devotional of mood. The address should be brief. The congregation should be asked to do little or nothing but sit and think and pray. We have been making mistakes who have considered it necessary to every service that our people should sing hymns and read responsively. Occasionally—during Holy Week, for example—it is better to give them nothing to do but listen and meditate. In the writer's program for the coming Holy Week, the congregation has nothing to say or do, at all. A penitential ritual (home-made—for we are not ritualists), is to be rendered by two choirs, one in the choir-box consisting of a mixed chorus of sixteen voices, the other in the rear of the balcony composed of a male quartet acting as an obligato accompaniment to a soprano soloist. In answer to the question that has just come to the reader's mind—"Does this not involve large expense?"—it may be said that, in our own case, these people are contributing their daily services, through Holy Week, without financial recompense.

As to the addresses of Holy Week, it is better for the minister to make them himself, rather than call in local colleagues who are unable to establish such continuity of thought as may be achieved by one speaker. The most frequent treatment, during this Week, is a consideration of the events in Jesus' life, day by day through the crucial period. This proves quite perplexing. On Wednesday, there is practically nothing to be said; on Thursday and Friday one is positively embarrassed by the abundance of materials. It is better to plan a series of addresses, topically.

TOPICAL ADDRESSES

For example: Let the general theme of the addresses be phrased: "Suffered Under Pontius Pilate." On Monday, the theme might be "The Indictment." Pilate asks, "Art thou a King?" That is the indictment. It fits like a glove to the business one was doing, on the day before, when the Palm Sunday pageantry was displayed.

On Tuesday (all of these topics have to do with Pilate's attitude toward Jesus—Pilate, the cold-blooded, self-contained, dispassionate business-man) the topic might be "A Problem of Jurisdiction." This deals with the story of Pilate's sending his prisoner to Herod. He hoped to prove that the adjudication of the case was none of his business. A curious little twist is given to the story when it is noted that "Pilate and Herod, who had been previously at enmity, became friends that day." Pilate, the gentleman, strikes hands with Herod, roue and sot. Pilate despised Herod—but today they find common cause.

On Wednesday, a good theme is "A Compromise Settlement." Pilate advises the crowd to "scourge him and let him go." If Jesus was guilty, he should be punished; if innocent, he should be acquitted. Pilate is willing to trim. It all gets back to the old query "What will you do with Jesus?"

On Thursday, the topic might be phrased "A Judgment Affirmed." This has to do with Pilate's remark to the priests, "What I have written, I have written." After it is too late, Pilate bucks up and reveals a vestige of moral courage. After it is too late, Nicodemus ben Gorion and Joseph of Arimathea appear as pallbearers. It is a great text—"What I have written."

Good Friday seems to take care of itself. There should be a program of penitential music—an address on the significance of the sacrifice on Golgotha—a stirring appeal to the courage and devotion of every man who has claimed fealty to Christ. Care must be exercised not to let this service become a mere lugubrious funeral of the Lord. Seeing he is not dead, that manner of memorial is out of drawing. A great theme for that day is "Ye need not weep for me!"

VERSE

Witnesses

THE centuries, since Christ to earthland came,
Have been aflame
With His fair fame.

The nations that have fallen in decay
In sad tones say,
"His is the Way."

And in this age of turpitude and blight,
Out from the night
Shines clear His Light.

THOMAS CURTIS CLARK.

Alchemy

BECAUSE of the light of the moon,
Silver is found on the moor;
And because of the light of the sun,
There is gold on the walls of the poor.

Because of the light of the stars,
Planets are found in the stream;
And because of the light of your eyes,
There is love in the depths of my dream.

FRANCIS CARLIN.

A Song of Life

THE still white mountain dawn is mine
And the viking call of a stormy sea—
Little white clouds and a blasted pine
And the light of the stars are the soul of me,
With petals that fall from the apple tree.

I am life and the fire of the sun,
New moon and the ragged mountain line—
And a tender twist of eglantine.
The storm torn sky and my heart are one,
With the strength of a World that is just begun!

ELIZABETH ZULAUF.

The Truth About Bolshevism and the Jew

By John Spargo

Second Article

HAVING exposed the history of the protocols and their worthlessness as evidence, let me address myself to a question of great importance concerning which there is much confusion and misunderstanding—the alleged connection between Bolshevism and the desire of the Jews for world-dominion. The protocols are twenty-four in number. They are alleged to be detached and disconnected parts of a comprehensive report to a secret conference of “the invisible Jewish Government.” If they are genuine, and the statements made in them are true, the principal agency through which the Jewish conspirators have worked and are working is Freemasonry, and the Masonic lodges throughout the civilized world have been and are the instruments of the Jewish conspirators. If genuine and true, the documents reflect upon every Masonic lodge, quite as seriously as upon the Jewish race. If the genuineness and truth of the protocols could be proved, Freemasonry ought to be suppressed.

I

I suppose few people in America believe that there is any connection between Bolshevism and Freemasonry. The last place in which I should expect to find sympathy for Bolshevism would be the average Masonic Lodge. I should as soon expect to find belief in and sympathy for Bolshevism in the College of Cardinals, or in the Union League Club, as in a Masonic lodge. But when we enter into the mysteries of this “Jewish conspiracy” we encounter many surprising things. So we find in these protocols an unexpected association of Jews, Freemasons and Bolsheviks—surely a grotesque trinity. Upon what is the charge of the Jewish origin of Bolshevism based? Simply that in these protocols, which were published in 1905, that is twelve years before the Bolshevik counter-revolution in Russia, there are a number of passages which seem to be an anticipation of the principal characteristics of Bolshevism.

THE PROTOCOLS

In one of these protocols it is stated that, for the furtherance of Jewish conspiracy, “ferments, discords and hostility” are to be deliberately created and fostered throughout Europe and the world. (Protocol 7.) In another it is stated that efforts are to be made to compromise the honor and ruin the reputations of the leading statesmen of the world, and blackmail resorted to in order to compel these statesmen to serve Jewish purposes. (Protocol 10.) Another protocol says that revolutionary movements of Anarchists, Communists and Socialists are to be inspired and fostered for

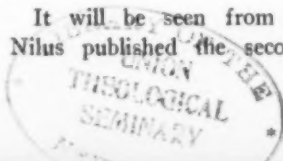
the purpose of bringing about the destruction of non-Jewish civilization. (Protocol 3.) In order to attain the goal of Jewish dominion, it is declared that “a universal economic crisis” is to be brought about, and the economic life of the world disorganized through the ruin of the credit and currency systems of the leading nations. (Protocol 3.) If these ends are met with opposition on the part of any nation, or group of nations, there is to be resistance in the form of universal war. (Protocol 7.) To insure the success of the conspiracy and the enthronement of the Jewish dynasty over all the civilized world, every means is to be used, including bribery, deceit and treachery. (Protocol 1.) A multitude of spies and secret agents, all abundantly supplied with funds, is to spread sedition, dissension, revolt and civil war in all the principal countries. (Protocol 2.) These are the principal passages which are relied upon to prove the Jewish origin and inspiration of Bolshevism.

A SUSPICIOUS CIRCUMSTANCE

Now, it cannot be denied that Bolshevism actually conforms in a notable degree to the foregoing specifications. Shall we then conclude that the charge is proven and declare the case closed, or is it necessary to examine the evidence further and more critically? A brief period of honest reflection will convince any fair-minded and intelligent person of the injustice of rendering a verdict holding the Jews responsible for Bolshevism upon the basis of such evidence. Let me direct attention to a suspicious circumstance, a coincidence of dates which once more directs suspicion against Nilus and against the alleged stolen protocols: I have pointed out that in 1903, in the first edition of his book, Nilus did not use the protocols, though he claims that they had been in his possession for two years prior to that time. In 1903 the Russian Social Democratic party was split into two factions, and the word Bolshevism was coined to designate the policy of one of these factions. In 1905 the first Russian Revolution took place. In the period between the split in the Social Democratic party in 1903 and the outbreak of the Revolution in 1905 the Bolsheviks had been active in formulating and propagating their views. During the Revolution a sharp conflict occurred between the Bolsheviks and other factions of the Russian Socialist movement, and the Russian Socialist press was full of the controversy.

UNDOUBTED FORGERIES

It will be seen from this brief sketch that when Nilus published the second edition of his book, late



in 1905, he could easily have found in the Russian Socialist press all the materials for such a general description of Bolshevism as that in the protocols. If we believe the documents are genuine, that they are authentic translations of documents stolen in 1896, delivered to Nilus in 1901, and by him first made public in 1905, we have simply a coincidence of dates. I submit, however, that there is not a shred of credible evidence that the documents were so obtained by Nilus, or that they existed in 1896, 1901, 1903, or at any date earlier than 1905, the year of their first publication. I submit that it is probable that the passages in the protocols which are cited as conclusive evidence that Bolshevik policy had been formulated as early as 1896, were written after 1903, and in the light of already published accounts of Bolshevik theories and tactics. There is not a thing that we know about these documents and their history which does not point to the conclusion that they are forgeries.

JEWES AND GENTILES IN SOCIALISM

Even if we do not conclude that the alleged *Protocols of the Elders of Zion* are forgeries, invented for the purpose of bringing about pogroms in Russia, there is nothing in the paragraphs I have summarized referring to revolutionary disturbances which can be said to be peculiarly distinctive of Bolshevism; nothing that does not apply equally to the French Revolution or to almost every other great revolution in history. The statements are too general in character to claim for them that they apply solely and exclusively to Bolshevism.

II

Upon the strength of statements made in these documents it is charged that Socialism is a movement founded by Jewish conspirators to overthrow non-Jewish civilization and so make possible the triumph of worldwide Jewish imperialism. Because Karl Marx, Ferdinand Lassalle, and many other Socialist leaders belonged to the Jewish race this charge seems to many persons to be fully proved. Having spent practically the whole of my life in the Socialist movement, and devoted many years to its advancement and the study of its problems, I feel that I am competent to pass judgment upon this question. That individual Jews have played a conspicuous role in the international Socialist movement cannot be denied, nor have I the slightest intention of either denying it or apologizing for it. I am proud to acknowledge the friendship of many Jewish Socialist comrades. I am as grateful for their friendship as for the friendship of any of my Gentile Socialist comrades. At the same time, I repudiate the suggestion that through all the years of my Socialist activity, I have been, either consciously or unconsciously, used to further a conspiracy to bring the world under the yoke of Jewish imperialism. In my own behalf, and equally in behalf of my Jewish Socialist colleagues, I deny that the Socialist movement has at any time served such a sinister purpose.

Only those who are entirely ignorant of the history of Socialism, and those whose minds have been warped and distorted by prejudice, can possibly believe this silly charge. Anglo-Saxon influences have contributed much more than Jewish influences to modern Socialism. Karl Marx was of the Jewish race, but he derived most of his ideas from English sources. Not only do we owe the word "Socialism" to a British Socialist, Robert Owen, and not only was there a more or less well-defined Socialist movement in Great Britain when Karl Marx was still an infant, but the economic theories which Marx systematically formulated, and which are now universally known as "Marxian Socialism," were practically advanced by British writers before Marx was ever heard of. Here in the United States we find the same thing. When Karl Marx was a boy of nine years, there was already a Socialist propaganda in this country, and, so far as can be ascertained, not a Jew connected with it. At about that time, 1827, Thomas Cooper of Columbia, S. C., published a book in which the fundamental economic theories of modern Socialism were expounded with great clarity and force. Marx was only ten years old when O. A. Brownson, of the *Boston Quarterly Review*, was preaching here in the United States the doctrine of class war, the abolition of the wage system and the necessity for the rule of society by the proletariat. The work of Thomas Skidmore belongs to this same period. In 1829 there was a notable group of Americans engaged in the propaganda of Socialism, not a Jew among them.

REVIVAL OF INTEREST IN SOCIALISM

After a period of ten years or so, during which Socialism almost disappeared from American thought, there was a revival of interest in the subject inspired by the theories of the French Socialist, Charles Fourier, by whom Karl Marx himself was greatly influenced. Quite as profoundly as the Frenchman inspired the German Jew, he inspired a typical American, Albert Brisbane, who began the agitation of Fourierist Socialism in this country and soon had associated with him a distinguished and notable group of Americans. Such Americans as Horace Greeley, Parke Godwin, George Ripley, Charles A. Dana, John S. Dwight, William Henry Channing, Margaret Fuller, John Orvis, Thomas Wentworth Higginson, Edmund Clarence Stedman, and many others, were actively engaged in propagating Socialism, while other distinguished Americans, such as Nathaniel Hawthorne, Ralph Waldo Emerson, James Russell Lowell and Theodore Parker, among others, were brought into more or less sympathetic association with the movement. It would be difficult to name a body of men and women more thoroughly representative of the highest and best of American life and genius. It is absurd to charge that these great and distinguished Americans consciously lent themselves to a Jewish conspiracy, or that they were the dupes of such a conspiracy. The plain fact is that

Socialism is essentially as Anglo-Saxon as Magna Charta and as American as the Declaration of Independence. Karl Marx devoted his typically Jewish genius to the exposition of Socialist theories, but the theories themselves were not of Jewish origin.

AN ANCIENT CHARGE

The charge of being an instrument of Jewish conspiracy and intrigue has been levelled against practically every progressive movement, and every struggle for freedom, during the last thousand years. It was directed against the Reformation; against the Barons who compelled the submission of King John at Runnymede; against the French Revolution; against the movement for American Independence; against Mazzini's movement for Italian unity; against Chartism in England. Whether it was made against the movement for the abolition of slavery in this country I do not know, but it would be surprising if such were not the case. Now that Bolshevism has filled the minds of the greater part of civilized mankind with terror and horror, the propagandists of anti-Semitism are assiduously seeking to fasten upon the Jewish race the responsibility for Bolshevism.

In a newspaper maintained by one of our great manufacturers, and largely devoted to the propaganda of anti-Semitism, I find the statement that "every commissar in Russia today is a Jew." This statement, which has been widely reproduced, can only have one object, namely, to create in the minds of non-Jews a profound suspicion and fear of the Jewish people. The statement is not true. There are apostate Jews among the leaders of Bolshevism, just as there are Gentiles. Trotzky, for example, is an apostate Jew. But Lenin is not a Jew. Neither is Tchitcherin, the Bolshevik commissar for foreign affairs; neither is Lunarcharsky, who is in charge of the educational system of Soviet Russia; neither is Dzerzhinsky, the responsible head of the infamous Extraordinary Commissions; neither is Krassin, to whom was entrusted three commissarships, namely, commerce and industry, transports, and war and munitions; neither is Kollontai a Jewess. There are many other Gentiles holding responsible positions in the Soviet government of Russia, but these names will suffice as proof of the falsity and injustice of the statement I have quoted. Lenin, Tchitcherin and Krassin—three Gentiles—wield more power in Soviet Russia than all the Jewish commissars combined. Of the seventeen members of the supreme Bolshevik authority—the Council of People's Commissaries, only one—Trotzky—is a Jew.

JEWS HOSTILE TO BOLSHEVISM

On the other hand, it is only fair and just to point out that the principal leaders of the organized resistance to the Bolsheviks in Russia are Jews. The largest Jewish Socialist organization in Russia, the "Bund," has from the beginning consistently opposed Bolshevism and many of its leaders have paid heavy penalties for

that opposition, some of them forfeiting their lives and others languishing in vile prisons. Such men as Martov, Dan, Axelrod, Lieber, Abramovich, Kossovsky, and many other Jewish Socialist leaders have consistently and persistently fought Bolshevism and all its works and ways. The only Socialist elected to the United States Congress in the recent elections is a Jew and a firm foe of Bolshevism.

Bolshevism is fundamentally opposed to the idea of nationality as well as to the Jewish religion. Not a single Jewish community in Russia, and not a single Jewish political party, has supported the Bolsheviks. Tiny and negligible minorities in the "Bund" and in the Zionist party had to split off from those parties and form separate groups of their own when they desired to join hands with the Bolsheviks. Every important Jewish community in Russia has issued some kind of formal denunciation and repudiation of Bolshevism. All the oppression, misery and suffering which Bolshevik rule has imposed upon the population of Russia has been shared by the Jews equally with the Christians. Everybody knows that the Jews made up a very large part of the Russian commercial class, the traders, shopkeepers, brokers, money lenders and the like. Upon this class the Bolsheviks have levied their exactions, and the Jews have had to pay their full share. Scores of thousands of Jews have had their property confiscated, many thousands more have been compelled to leave their homes in order to save their lives. *Many Jews have been put to death because of their opposition to the Bolsheviks.*

III

In view of such facts as these, is it reasonable to suppose that Bolshevism is a pro-Jewish conspiracy? Is it not absurd to suggest that the regime which has reduced hundreds of thousands of Jews to abject poverty, broken up thousands of Jewish homes and families, forbidden the use of the Hebrew language, confiscated billions of Jewish wealth, imprisoned thousands of prominent Jews, and murdered numerous others, is part of a Jewish conspiracy? Every intelligent person realizes that any such conspiracy must require, as the first condition of its success, complete racial solidarity. That solidarity could only be obtained by assuring the complete exemption of the Jews from the suffering and oppression imposed upon the non-Jews. Had there been any aim of securing the solidarity of the Jewish people of Russia against the non-Jewish population, it would have been thwarted by the imposition of such burdens of poverty and suffering upon the Jews, and their resulting resentment. Not the smallest particle of evidence has been adduced to show that the Jews in Russia have been exempted from any of the oppressive features of Bolshevism.

POGROMS COMMON IN SOVIET RUSSIA

Pogroms against Jews have been painfully common in Bolshevik Russia. I am aware that this statement will be challenged and indignantly denied by many

of our American defenders of the Bolsheviks, Jews and Gentiles alike. It is, however, a well-attested fact. I do not mean to charge that the Soviet Government has deliberately instigated or authorized pogroms. The truth seems to be that just as pogroms have taken place in the new Republic of Poland, despite the efforts of the Polish Government to prevent them, and just as pogroms were carried out by Denikin's Volunteer Army, despite General Denikin's attempts to prevent them, so regular Bolshevik troops have plundered and murdered Jews and raped and mutilated Jewish women and girls. The Pogrom Victims' Relief Committee of the Russian Red Cross Society published a report of its investigations of the Jewish pogroms in Southern Russia. The report, based on evidence of unquestionable reliability, showed that Jews had been plundered and murdered by regular Bolshevik troops, as well as by Denikin's troops and the troops of the adventurer Petlura, and the robber bands of such bandit leaders as Makhno.

POGROMS AGAINST THE JEWS

I have before me a report of a pogrom at Novopolitka which lasted through the first week of September, 1919. This pogrom, in which more than one hundred Jews were murdered and numerous women and girls violated, was carried on by the guerrilla bands of Makhno and Grigoriev, together with regular Bolshevik troops. Vladimir Kossovsky, one of the ablest and best known leaders of the "Bund," has written a terrible account of the Jewish pogroms which occurred in Glukhov, in the Government of Chernigov, and a number of other places. These pogroms were the work of Bolshevik troops. He says: "The Red Army men, transformed into savage beasts, murdered the arrested Jews who were being taken under guard to the building of the Soviet, and the street which housed the Soviet was literally sodden with Jewish blood. All Jewish stores and residences were sacked. Peasants from the nearby villages soon joined the plunderers of the Red Guard in their work of looting and pillaging. According to newspaper reports, 450 Jews were murdered, among these some Jewish soldiers who had been rewarded with 'St. George' medals for bravery. Long lists of victims—such as could be identified—were at that time published in the newspapers. *The pogrom was directed exclusively against the Jews, and the Christian population of the city did not suffer in the least.*"

A MONSTROUS CRUELTY

Quite recently Bolshevik troops joined in pogroms against the Jews in the Ukraine. Does anybody in his right mind believe that these things would be possible if there existed such a world organization of Jews as our anti-Semites charge? "The Soviet Government has shot and is still shooting Jewish public men, lawyers, engineers, physicians and workmen who have partici-

pated in the struggle against Soviet rule," declared the Council of the Vladivostok Jewish Community in a formal address to the Russian people. Does this indicate the existence of an understanding between the leaders of the Jews of all lands and the Bolshevik rulers of Russia?

The charge is preposterous and monstrously cruel. Whoever gives currency to such a cowardly falsehood deserves the ostracism of every right-minded, decent American man and woman. There can only be one object in making such an accusation, namely, the creation of fear and suspicion of the Jews in the minds of non-Jewish people. And from such suspicion and fear only one result can be reasonably expected, namely, the bitter fruits of the cruel and terrible hatred which gives birth to pogroms. It is not so much in defense of the Jews as in defense of American institutions and ideals that I raise my earnest protest against this cowardly propaganda of anti-Semitism. The problems which arise out of the presence in our large cities of masses of people of Jewish ancestry and faith can only be solved by the earnest and intelligent cooperation of all men and women of goodwill, Christian and Jew alike. Anti-Semitism makes that cooperation impossible, and is therefore a dangerous form of treason to America.

The Dreamer Speaks

To the Man Who "Has Everything"

YOU say you have many possessions,
But though they are taxed in your name,
I, vagrant by open profession,
The heavier portion must claim.

What, business is plainly not *my* line?
Investments are nothing to me?
Your sky-scrapers add to my skyline,
But do not complete it, you see!

Your acres? My earth is below them,
My infinite blue is above;
To count and appraise them you know them,
I count not, appraise not, but love.

Your house? You are told it is Spanish;
I know it a dream, caught, held fast,
That might suddenly, mistily vanish
In a far, Andalusian past.

Your yacht? But it sails on my waters!
Then—this is the tenderest spot,
Begging pardon, your sons and your daughters?
I know them, you own you do not!

JESSIE BROWN POUNDS.

Schrecklichkeit in Ireland

THE most devoutly to be desired of all international amities is that between the English speaking peoples.

We are of one blood and a common tradition and furnish the democratic leadership of the world as well as its most enlightened form of Christianity. An Anglo-Saxon comity would do more to preserve the peace of the world than could any other force.

But Americans cannot support British imperialism with blind approbation. No Anglo-Saxon comity can ever be effective if British Toryism and historic imperialism are to chart the policies. The immediate peace of the world depends upon a common Anglo-Saxon democracy, and the American democracy can do nothing less than make common cause with the British democracy. Yet if British democracy is weighed down and overborne by Tory imperialism it is useless to bewail the absence of that bond of the spirit which would make for peace. This all good Americans would deplore, but its control is not in their hands.

As Americans we may not sympathize with Irish aspirations for independence, though why we should sympathize with such aspirations in other enlightened peoples and not in the case of Ireland is utterly inexplicable to Irishmen and an enigma which the writer cannot understand. We may think the Irish foolish to want a clean-cut independence from England, and with that the writer of these lines will agree. Yet it is wholly unnecessary to excuse the crimes of Tory imperialism because of a desire to promote Anglo-American comity. There can simply never be a genuine Anglo-American comity while terrorism or any sort of suppression is practiced in Ireland. This is not in the least because of a hyphenated Irish-Americanism; it is a straight-out democratic sentiment that refuses to be confused by the claims of an Anglo-American friendship that carries approval of Tory imperialism in its wake.

* * *

Imperialism the Same Everywhere

Imperialism is the same everywhere. It may differ in degree but it depends upon an essential spirit that is always the same. British imperialism is the most benignant, but slumbering beneath its benignity is the ever present derogation of the people ruled, the assumptions of racial superiority and the motive of national profit. No government has ruled another people long for the supremely unselfish purpose of promoting that people's good without imperial profit. The American experiment in the Philippines is the one conspicuous exception to this rule in history, but the continuance of our rule in those islands is based upon the program of their eventual independence. We took the Philippines in the flush of victory, at the moment when imperial ambitions rode high, but the American democracy refused to launch on an imperialistic career, and we concluded to make the casuistry of "benevolent assimilation" a genuine ethic. We are definitely done with imperialism as a national policy. All good Americans remember "Hell Roarin'" General Jake Smith and the "water cure" with humility, and there have no doubt been things done in Hayti the past year that will shame us when once the whole truth is known. In other words, Americans are no different in moments of imperialistic aberration than are others.

England's great problem as a modern world-power is to make the transition from the empire of imperialism to the commonwealth of democratic peoples. Inside the old British Empire there has grown up a commonwealth of nations composed of the motherland and her English speaking colonies. But her relations with the non-English speaking peoples of the realm are very different. One of the commonest errors is the failure to distinguish between the democratic relations that bring peace and concord among the English speaking realms

of the commonwealth and the policies that bring unrest and rebellion in the imperially ruled empire. Just now, with the war mind and habit still upon her and in the flush of victory, the democratic dream of turning the empire into a commonwealth is in eclipse. The unrest in India, the resurgence of Boer power in South Africa, the effective protest in Egypt and the Irish rebellion have flung things back into the hands of the imperialism of yesterday, and the power of reason gives way, as ever, to the power of violence. All this, with a coalition government, so-called, which is in reality a most effective combination of toryism and the most conservative of the upper-crust party liberalism, brings the policies of machtpolitik into being once more.

* * *

Tory Schrecklichkeit

Ireland is today, by English testimony, in the grip of a military terrorism. Every fact upon which this assertion is here made is taken from Englishmen and from Protestants. An English newspaper man who visited and described for the Manchester Guardian the German ruin wrought in Louvain was sent to Balbriggan and said frankly that the Black and Tan ruin of the Irish town was the greater. These Englishmen tell of thousands of citizens, including women and children, fleeing to the open fields in the night while their homes were looted and burned. Women have been maltreated, innocent citizens horse-whipped, suspected persons shot without proof or trial, and millions of dollars worth of property wantonly destroyed, including scores of cooperative creameries and other public property built up as a part of Sir Horace Plunkett's great public spirited enterprise to settle Ireland's troubles in peace. All this has been done by the forces of the crown sent to preserve law and order. It has been protested by ex-prime minister Asquith, Lord Robert Cecil, Sir Horace Plunkett, Arthur Henderson and by scores of nationally influential Liberals and churchmen and by the Parliamentary Committee of the Labor party officially. None of these men are Sinn Feiners or socialists or ask for Irish republican independence; they are simply English Liberals and Protestants who believe in Britain keeping her hands clean of the things her young men so recently died to purge the world of. They unhesitatingly accuse their own government of doing what Germany did in Belgium and they deplore the fact that it is costing them the everlasting enmity of conservative Irishmen and the friendship of the democracy of the world. But the government stands by Sir Harner Greenwood's policy of Terror. "Coalition" is camouflage for Toryism.

* * *

What Are the Excuses?

Lloyd-George always answers criticisms with something about the "murder gang." No American will defend the assassination of even the Blacks and Tans or the Nihilist method of assassination at all, even though the apology for it is that there is no other method of warfare open to a cause so overwhelmed by power and numbers. Informed Americans know that there were no "murder gangs" until after suppression became heavy with the ancient hand of Tory policy. It is said law and order must be upheld, but that sounds like cheap hypocrisy when the forces of law and order are lawless themselves, and when the regular police and soldiery are supplanted by special forces recruited from ruffians and adventurers and youths whom war left to become professional soldiers ready for any violence, and who are paid several times the stipend of the regular army for this business. No talk about Irish independence or the necessity of the United Kingdom has any-

thing to do with this contention, for it is not these things we are debating; it is the use of *schlechtheit* we denounce along with all genuine English democrats.

Let us recall that it was only a few months ago that General Dwyer's troops in the Punjab were ordered to fire upon a miscellaneous crowd of some thousands of Indian people and that machine guns within a few minutes laid low some five hundred men, women and children, and that there were

Tory minds to defend his action. But English democracy repudiated it. So too does English democracy repudiate the like act at an Irish fair and all the rest of the unspeakable business of suppression by the methods of lawless reprisal and rule by terrorization. There is no finer democracy in the world than the genuine English democracy, and the genuine American democracy deplores its eclipse in this Irish tragedy.

ALVA W. TAYLOR.

British Table Talk

London, January 10, 1921.

THE death of Dr. Alexander Whyte does not rob us of a leader in the field; for some time he had lived a life in retirement after his long and noble ministry. Only once did I hear him preach, but the memory of that once is imperishable. "When the Son of Man cometh shall he find faith on the earth?" was the text. But the phrase that remains most with me was the question he put to his hearers, "And who is your favorite midnight author?" It was indeed the mission of Dr. Whyte, not only to preach to Edinburgh to which he was a glorious witness of the Truth and the Life, but it was given to him to guide countless readers back to the great books of the faith. "Your true evangelical," he loved to say, "is the true catholic"; and certainly there was no more catholic mind than that of this writer who introduced us afresh, not only to Marshall on Sanctification and to Booton and Goodwin, but also to Saint Theresa and Cardinal Newman. To the end he remained faithful to his beloved Puritans, but he had a place in his heart for all loyal disciples, even though they were of Rome. How such a man found time to do all his reading, it is impossible to say; he must have had midnight authors of his own; and he must have guarded diligently his hours and lived, as he taught others to live, among enduring things. Among the ministers and teachers of his generation a high place can be claimed for Dr. Whyte. Of his great ministry I have no doubt that Dr. Hugh Black has spoken in America, and who could speak with such authority? Dr. Whyte was not a systematic theologian; it is impossible to reconcile into one system all his enthusiasm. He was something more, a sensitive spirit eagerly responsive to every touch of the Holy Ghost.

* * *

Student Christian Conference at Glasgow

The Student Christian Movement conference at Glasgow is just over, and the minds of its members are filled with a host of impressions not yet grouped or fused into one. But it can be said with perfect confidence that the conference made a land-mark in the history of the Christian church in Great Britain. "Glasgow 1921" will mean much. There the Christian students summed up the resultant meaning of changes which have come gradually and almost imperceptibly, and yet in their total effect have wrought a revolution in the attitude of youth toward the world. The gathering up of the meanings left by the history of late years, led inevitably to a new challenge, related to the old and yet new in its range and emphasis. It is worth the while of any student of the church to see which way youth in the universities is moving in thought and in action. However calmly age may assume that the old will go on, youth is clear that all things must become new.

The first thought which flashes out in clear outline is the memory of an audience of 4000, far more than half of whom were students, joining in the great hymn of thanksgiving, "For all the saints who from their labors rest." It was sung not to the old tune but the great tune of Dr. Shaw, which

makes it for the first time like the shout of faith triumphant over all its foes.

And hearts are brave again and arms are strong,
Alleluia!

But that hymn has always been sung. So far there was nothing new except that the presence of a new generation of faith always seems a new thing. The changes in outlook became clear when the diagnosis of the world's needs began. It was a world surveyed with ruthless honesty by which the students were confronted.

* * *

Conviction of Sin in a New Sense

The morning and afternoon sessions in particular became one prolonged attempt to bring home conviction of sin, but of sin as it is interpreted in terms of industrial wrong and social injustice and international folly and greed. India was treated not as a land where idols are honored—

Where every prospect pleases
And only man is vile,

but as a land with its political problems, its striving for self expression, its economic wrongs, the beginnings of its industrialism, its ancient civilization with all that it has brought down of longing after God. India was set before the student world, not as an inferior land—patronage was ruled out—but as a land with much to receive and much to give, a scene for Christian adventure, not only for the missionary but for the civil servant and the engineer and all the host of Britons who are called to the East. And where does the sin enter in this connection? The sin of which this nation must be penitent is simply the difference between the impact it has made and the impact which a really Christian nation would have made. And the sin is grave and oppressive. But is this nation now fit for a world task? "No" was the answer, again and again repeated with each fresh approach. "As we are today, no!" On every hand there is need; the nations of mankind are not satisfied. But who are we to answer this cry? And if it was first of Great Britain the students were thinking, in the same indictment all Christendom is involved.

* * *

Industrial Problem to the Front

With the exposure of the sores of the world in all their horror there went an exposure of the evils in this land. That belongs to the same vision of sin. A quarter of a century ago the student movement would not have dealt directly with the entire range of national life as it deals today. Now its teachers see that there is no separation possible between the industrial problems of a people and their spiritual life. The industrial problems are all moral and spiritual, and the student Christians cannot hope to carry the gospel of Christ in all its fullness to all the east, if that gospel is virtually denied at

home. The indictment of the industrial system was made with authority by Mr. Tawnes, an Oxford tutor and a member of the Labor Party. From so accomplished an economist the counsel came with convincing effect that the Christian church need not be intimidated by any "economic laws" from the attempt to embody the mind of Christ in a better social order. The present order to him was nothing less than a denial of the first principles of Christ's teaching. Nothing in economics forbids the attempt to change this order. If it is unchanged how could the western nations make their true impact upon the East? If their own life is a negation of their creed, how can they commend Christ to others? "Physician heal thyself!"

It must not be supposed that the appeal for personal discipleship was neglected in such a setting. Along with the voice of judgment there came the bold and confident claim that in Christ there are resources ample and satisfactory both for the individual life and for society and for the world. The nation is not fit now, but its weakness is not in its Lord; it lies in its own failure to enter into the power and victory pledged to a faithful church. Of this indifferent way, Mr. J. H. Oldham, Dr. Temple, the Bishop-elect of Manchester, the Bishop of Peterborough, Dr. Cairns and others spoke. Dr. Temple delivered a powerful series on "The Universality of Christ," his contention being that the only satisfactory solution of the problems of thought was the spiritual, and the spiritual principle, when it is pressed home, makes demands which are only met in Christ.

* * *

A High Doctrine of Christ

From the intellectual side and from the spiritual and moral, there was throughout this conference a bold claim that in Christ the one secret is to be found. No one can accuse the S. C. M., as it is called, of a disregard for modern scholarship. On the contrary, it is suspected of heresy in some of its publications and on its platforms it welcomes men and women of every shade of Christian thought. But there is no doubt whatever that in the church of Christ on this side there is an increasing trend towards a high doctrine of Christ. This is found not only among the more individual believers but among critical scholars; it is a mark of the Free Catholics as well as of the evangelicals. It is shared by high and low. At Glasgow it seemed as though with every new revelation of need there came a new understanding of the incomparable splendor of Christ. With every humiliation endured by his church, there arose a new faith in him. His disciples cannot cast out the evil, but he can.

Miss Maud Royden had a great reception in her denunciation of the war spirit as it reveals itself still. Miss Royden has not yet been given a church in which to preach, but she has a remarkable company everywhere who seek to hear her. The fact that she was a pacifist during the war, if anything, helps her today. Not that the mass of our people have repented of their entrance into the war, but they see more clearly today than ever that war is itself a denial of Christianity, and if they still say that it may be under certain conditions a necessary evil, they now lay emphasis upon "evil"; and they are not in the least angry with the idealist who will not admit the "necessity." Miss Royden ought to be given a pulpit in her own church, the church of England. There are too few voices that can carry so far.

* * *

Far Reaching Effects of Student Conference

What ought to be the outcome of such a conference? There were thirty-six nations represented, including a splendid delegation from the U. S. A., whose speeches on Sunday I have had to miss to my great disappointment, through my return home before the end of the conference. To many lands and many universities there will return men and women who have

understood the breadth, the peril and the glory of the Christian task. They have come to set things in their right proportion. They have seen the need for a united church and they have tasted in the fellowship of Glasgow the real spirit of that great church of the future. They have heard at the same time the call to live for the Kingdom of God, whether they serve in the industrial life at home or in the mission field. At the outset of the conference, Viscount Grey said that the world might be made better, but only through the devotion of youth to idealism. Looking upon the mighty company of youth, it seemed to me radiantly clear that the world can be changed. And here at the strategic center there were signs that those who had their lives to give, were listening and thinking; and every such life surrendered to the kingdom carries with it a host of lives.

It too should mean new volunteers for the service of the missionary societies. It should mean experiments in industry and a new bearing of the next generation toward the problem of racial relations. It would be a great day for the church of Christ and for the nations of Christendom if all who wear the name of Christ came under the same conviction that was theirs who met in Glasgow.

When John Henry Newman and Richard Hurrell Froude in their youth, as they traveled in the Mediterranean, were seeking a motto, they chose the proud boast, "They will know the difference when we are back." The church and the nation and the world will know the difference when the new generation enters into the scene in full strength. "It is a great thing for a nation to be saved by its youth."

* * *

The attempt to introduce the beginnings of forced labor into the Kenya Colony (British East Africa) has met with strong opposition from the British Conference of Missionary Societies. A deputation, headed by the Archbishop of Canterbury, has presented a memorial to the colonial minister who has promised to give it his careful attention. It is urged by the memorial that forced labor will be disastrous to the true development of native life, and will prove in East Africa, as it has always proved, bad economics. There is a widespread feeling that the mandatory clauses in the League of Nations Covenant shall be made the guiding principles of our administration. But there are powerful interests on the other side.

EDWARD SHILLITO.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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THE SUNDAY SCHOOL

The Christian As Citizen *

I ONCE knew a man who was very long on discussing "Baptism" and very short on paying his taxes and voting—he never impressed me as much of a man. It is one thing to learn the multiplication table and quite another to be an honest business man. It is one thing to learn to conjugate a verb and quite another to use pure English in an uplifting manner. It is one thing to master "First Principles" and quite another to be an upright, clean-cut citizen. "First Principles" are all right, but surely one should make some progress. Planting a tree is necessary but the fruit tells the tale. When I buy an apple tree for my orchard I put it in the ground correctly, I prune it correctly, I water it correctly, I enrich it correctly, but after a while I come around asking how many apples there are to sell. In the day of judgment the Lord is not asking about planting, but about fruit. You may say that there never would be any fruit if the tree were not planted rightly and I will counter by saying that the planting amounts to nothing unless fruit appears. I have planted some mighty poor trees and I have cast them into the fire. Other trees have been "merely stuck in," but the fruit has been luscious. "By their fruits you shall know them," "Men do not gather good fruit from bad trees, nor bad fruit from good trees," "So shall you be my disciples, if you bear much fruit." I would like to see the emphasis put upon fruit rather than upon planting. As it stands today we hear many people putting it this way: "So shall you be my disciples if you are planted rightly." It does not always turn out that way. We have been testing too early. Jesus lays the emphasis upon fruit, and he is right, absolutely, unalterably right. People should be tested by character. You say salvation is not by character and you are partly right, but not entirely. No man considers that he is good enough to enter heaven, but heaven has everything to do with character. It is an excellent idea to receive people into fellowship on the basis of character. The test should be fruitage. Devils believe and tremble. Devils can easily go through forms, but to achieve character—that is a slow and difficult thing. When a man or a woman can give unmistakable evidence of Christian experience, when they can show the fruits of love, joy and peace, they bear very good credentials, in my opinion.

Love to God and man is the disposition out of which all good citizenship springs. How are we to love God? With all our heart, soul and might or mind. (1) With all your heart: in the Bible heart is the inclusive term, all will, emotion and intelligence is comprehended. You know what it is to love with all your heart—your whole nature goes out to your child or perhaps to your friend. (2) With all your soul. The greatest thing about a man is his spirit, that flaming torch without which life is dark and dull. You admire the spirit of the football player, you adore the spirit of the soldier, you bow before the spirit of the artist in painting or music, the charming thing about your dearest friend is the spirit. Eye, voice, facial expression only "express" the spirit. You love God with a dedicated spirit. (3) With all your mind. That is clearly intelligence. Recently I listened to Bishop McConnell, who is now resident bishop of Pittsburgh, speak on this theme, "Worshipping God with the Mind." How he did sting igno-

rance! How he pleaded for culture, study, mastery and high intelligence! Sunday-school teachers who trusted in personal charm and who study little, left smarting under his lash. Pastors who were emotional mostly went away with hanging heads. Laymen who felt smart but who studied little went out to ponder. God may be worshipped with pocketbooks, with horny hands, with devoted lips but also with the mind. But when God is loved men are loved. Always. What happened at Pentecost was that Christians reached up and got the power of God and brought it down here to change men. That is our task. Loving God, we must change men for the better. Evangelization, education, emotion, energy—all head up in citizenship.

JOHN R. EWERS.

BOOKS

HOW TO PRAY. By Charles Lewis Slattery. This little manual belongs to a series of books under the general title of "Church Principles for Lay People." The author finds in the Lord's Prayer the perfect model of prayer for all Christians. A significant feature of the interpretation is the social attitude of the worshipper. The phrase "Our Father" indicates that the attitude of prayer is not that of the lonely mystic but rather of the soul in society. The thoughts of the author are beautifully phrased and the book is a material enrichment of the church's devotional treasures. (Macmillan.)

THE POWER OF PRAYER. By W. P. Patterson and others. The thought of this book arose in war time when the practice of prayer came into fresh prominence. The Walker Trust in connection with St. Andrews' University in Scotland, offered a prize of a hundred pounds for the best essay on prayer and additional prizes for others. The competition was opened to the entire world and 1667 essays were submitted. A group of impartial scholars have sifted these to twenty-two and these form the substance of the book. The winning essay was that of Dr. McComb, Episcopal minister of Baltimore. The essays are not confined to any one religion, Bahaists and orientalists being represented as well as Christians. One of the most valuable features of the book is a chapter devoted to bibliography in which are listed the titles of works on the subject of prayer, probably the most comprehensive bibliography on this subject that has ever been assembled. The book is a gold mine of information and inspiration for the Christian student. (Macmillan.)

GREAT LEADERS OF HEBREW HISTORY. By Henry Thatcher Fowler. This volume was designed for the use of college students and tells the Old Testament stories from a modern viewpoint but in very simple language. While true to modern critical positions, these questions do not represent the main interest of the book. The work is a good example of modern scientific method combined with religious feeling. (Macmillan.)

TWO LIVELY STORIES. For those who like a little fiction with a tang mixed in with their heavier reading, "Resurrection Rock," by Edwin Balmer, and "Black Bartlemy's Treasure," will serve that purpose. Those who have read "The Indian Drum," and "The Broad Highway" by these respective authors, will know what they may expect from the later books. (Little Brown.)

BOOKS FOR YOUNG PEOPLE AND CHILDREN. Brand new books for young people are "Tales of Wonder and Magic," fairy tales gathered from many literatures by Katherine Pyle, and "Green Forest Fairy Book," other fairy tales adapted for children ten to fifteen years of age. "Old Granny Fox" is Thornton Burgess's latest wonder book of animal tales for smaller children, and two new Volland books for the same age are "Helping the Weather-Man" and "The Turned-Into's," both examples of the Volland genius for gauging the tastes of child life.

*Feb. 13, "Lessons on Citizenship." Mt. 22:15-22; 34-40.



The Wit and Wisdom of Safed the Sage

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Manning Elected Bishop of New York

The diocesan convention of New York met on Jan. 26 and from the first it was evident that Dr. William T. Manning would be elected bishop. This actually happened on the third ballot. The sessions were enlivened by a newspaper attack on Dr. Manning in the Hearst papers where he was called the "reverend Britisher." This attempt on the part of the secular press to influence the action of the convention was bitterly resented by the members of the convention and this resentment was voiced in public address. Although born in England, Dr. Manning has lived practically all of his life in this country. He was educated at the University of the South, and holds honorary degrees from a number of American institutions. Born in 1866, he was made a priest in 1891. His first charge was in Redlands, Cal. For two years he was professor of dogmatic theology in the University of the South. In 1908 he became rector of Trinity church of New York which has the distinction of being the richest church in the United States, and perhaps in the world. He has served as the presiding officer of the house of deputies of the General Convention of the Protestant Episcopal church, and is prominent in all the activities of the church. Theologically Dr. Manning represents the more liberal type of interpretation. He has been greatly interested in Christian unity movements and has been favorable to the Concordat with the Congregationalists. His recent book, "The Call of Unity," indicates his interest. He will head the most influential diocese of his church, and his election will mean much for the growth of theological sanity and the spirit of tolerance in his communion, a development needed in greater or less measure in every religious communion in America.

Big Electric Sign in Chicago

The Union Methodist church of New York has gotten great aid through the publicity of a great illuminated sign on the church building, First Methodist church, the only evangelical church in the "loop" will also install a great electrical sign in the near future. The pastor of this church is Rev. John Thompson who is also secretary of the city mission organization of the Methodist church. First Methodist church has large property holdings, being the wealthiest Protestant church in the city, so far as accumulated investments are concerned.

General Convention of Religious Education Association

The Religious Education Association first called together by President William Rainey Harper eighteen years ago, continues a live organization in its field. The next General Convention will be held at Rochester, N. Y., on March 10 to 13. Other allied bodies will meet during the days immediately preceding and fol-

lowing. The general theme of the convention program will be "Education for World Fellowship." There will be meetings of the departments for universities and colleges, theological seminaries, pastors, Sunday schools, Week-Day Religious schools, the Family and Community agencies, all developing themes that relate to religious training. It is now fourteen years since the association last met in Rochester; since that time the Religious Education Association has tripled its membership. The headquarters of the Association is maintained in Chicago at 1440 57th St.

Sunday School Papers Merged

There is every indication that the proposed merger of the Established church and the United Free church of Scotland will be consummated. The native conservatism of the Scotch has to be overcome, and there are many legal problems to be solved. One of the recent evidences of the growing sentiment for unity is to be found in the merging of the Sunday school papers of the two communities. The paper for boys and girls under nine is called "Morning Rays" and the one of the children over nine is called "Great Heart."

Evangelistic Plans in Various Denominations

The work of evangelism is the primary interest in the various evangelical denominations during the Lenten period. The churches of Indianapolis will cooperate with Gypsy Smith of England in a series of evangelistic meetings prior to Easter. Chicago Disciple churches will bring the Disciple Secretary of Evangelism, Rev. Jessie M. Bader, to their city for a series of conferences in the near future. In the evangelistic plans and discussions great emphasis is being laid on the instruction of the young in the elements of the gospel through "pastor's classes" and catechism classes, rather than through the use of crowd psychology.

Attorney General Addresses W. C. T. U. Conference

Reformers in the past have often thrown rocks at the officials instead of cooperating with them. The women of the W. C. T. U. are too wise to pursue this course. Recently the National Woman's Christian Temperance Union held a regional conference at the Edgewater Beach Hotel of Chicago at which Edward J. Brundage, attorney general of Illinois, spoke on law enforcement. The official addressed the women on the duties of citizens in cooperating in the enforcement of law, with particular reference to the enforcement of the prohibition law.

Poet at the Annual Meeting

The fellowship of First Christian church is enriched by the presence of some well-known characters. Recently Vachel Lindsey, the poet, who has been

connected with this church since boyhood, spoke at the annual meeting of the church on "My Favorite Poems." This church has known how to capitalize its opportunities, and many unique methods have marked the program of the past year. Some candle light services have been held with harp music and chimes as features of the service. The office of the church is right up to date with all of the latest devices such as addressograph, dictaphone, mimeograph and adding machine. The missionary giving the past year has averaged twelve dollars a member. Rev. W. F. Rothenburger is pastor of this church.

Disciples of Detroit Organize

The Disciple churches of Detroit have formed a "United Board" composed of the official board members of the various churches of the city. Through this organization an executive secretary has been appointed in the person of Rev. Frank W. Norton. He will be supported in part by the national organization. The Detroit Disciples are just beginning the city-wide program and have arranged to hold a mass meeting on February 13th when Rev. Perry J. Rice, successful city executive in Chicago, will address the meeting on the function of a city organization of the churches. In Chicago Mr. Rice has made the Chicago Christian Missionary Society a clearing house of the activities of the cooperating churches.

Government of Mexico Friendly to Missionary Work

Bishop Thirkield has just returned from a visit to Mexico. He has had an interview with the recently elected President Obregon. The Bishop laid before the President the Protestant program for education and philanthropy as well as gospel work. From President Obregon he had the promise of cooperation "up to the limits of the law and the constitution." The laws of Mexico are the most unfriendly of any Roman Catholic country in the world, but they were aimed at the Catholic orders of Spain rather than at the Protestant missionary organizations of the United States. With settled conditions in Mexico it seems probable that Protestant work will go forward rapidly. The recent election was held without the presence of soldiers at the polls, and the result was the free choice of the Mexican people. The religion that makes good in Mexico will be the religion of the future for the field is now an open one.

Presbyterians Will Help Denominational Newspapers

The Baptists of the south have been able to secure a great increase in the number of subscribers to their religious papers, which have in many cases been bought up by the state conventions. The southern Presbyterians put on a one week drive beginning Feb. 6 in which they

will undertake to secure many new subscribers. Each denominational journal of the south will print many thousands of extra copies and these will be mailed out to selected lists of lay people. The pastor will preach on the service of the denominational paper and this will be followed by a canvas of the denomination by the woman's auxiliary in the church. This is the fifth project in the list of eight denominational objectives to be worked out in the denominational program this year. This program among southern Presbyterians is called the Presbyterian Progressive Program.

Church Printing Outfits

The want ads appearing in the preacher magazines indicate a lively traffic in printing outfits. Nearly every church must have a weekly bulletin these days, and the other needs of even a small parish run the printing bill up to five hundred dollars a year and more. Many ministers have installed small Gordon presses in the parish house, and use the boys of the parish, more frequently the boys of the manse, to get out the required printing. One of the most recent to install such a printing outfit is Rev. H. T. Reinke, pastor of Park Avenue Presbyterian Church of Pittsburgh. The high price of printing at the present time is increasing the interest of the churches in this money-saving device.

More Expensive Church Buildings the Rule

Not only the rising cost of building, but also the more elaborate tastes of the people, seems responsible for the more expensive church buildings that are being erected in various parts of the country. First Baptist church in Dallas, Tex., is completing plans for a sanctuary to cost a million dollars. This will probably be the finest Protestant church building west of the Allegheny mountains. The pastor of this church is Dr. George W. Truett, who speaks to a great congregation every Sunday.

Articles on the Bible Stir Protest

One of the central problems in every one of the larger evangelical bodies is the difference between the faith of the ministers and the faith of the people. Most laymen have been trained to think in the older conceptions of the Bible. They are not altogether comfortable in these conceptions and often come to their ministers for help, but they often reject the help that is given. The "Congregationalist" has been publishing recently a series of articles on the Bible by Rev. Frank M. Sheldon. He presented a series of interpretations which are familiar to every minister who has been reading modern books on the Bible. These articles have been read by lay churchmen of one of the most progressive of the evangelical denominations. In a symposium on the articles which the "Congregationalist" published, it is evident that there has been widespread dissatisfaction with the point of view. This fact indicates one of the great sources of weakness in the evangelical denominations. The minister holds

to different conceptions from his people and when he even timidly undertakes to present his views, he is branded as a trouble maker. Until the minister learns constructive and pedagogical methods of presenting his views and until laymen learn tolerance, there will be weakness and hesitation in evangelical ranks.

Unitarianism to be Centrally Organized

The passion for centralization is at work in all of the religious communions. During the past year the Roman Catholics formed an organization in which the heads of their various auxiliary societies might come together. The Disciples of Christ went farther than any other organization in actually merging the organizations engaged in missions and philanthropy. The Methodists now have a central board of strategy in connection with their centenary movement. The Unitarians who have recently completed a successful national campaign for funds, have formed the Central Council in which the various denominational boards are represented. This centraliza-

tion tends to prevent competition of organizations within the denomination and provides a council table where the denominational strategy may be intelligently discussed. This centralization may be away from democracy, but it is in the direction of efficiency. Free churchmen now have ecclesiastics with far more power than a bishop ever has.

Congregational Losses Through Absenteeism

All of the great religious organizations of America have an increasing loss from absenteeism in the church. The loss from death among the Congregationalists remains nearly constant over a period of sixty years, being at the present time approximately 1.4 per cent per annum. Two years ago the loss through absenteeism in the Congregationalist churches was two-fifths of one per cent per annum. In 1919 this loss had grown until it was 3.7 per cent per annum. A graph has been prepared by Rev. Frederic L. Bagley showing the change in each decade. Most of the change has come within the past twenty

If He Had Been Bishop

DR. PERCY STICKNEY GRANT is one of the most fearless liberal preachers in the fellowship of the Protestant Episcopal church, since the expulsion of Dr. Crapsey. While the election of a bishop for the diocese of New York was pending he preached on the matter and declared that candidates for the office should announce a platform so their positions might be known. Though not himself a candidate, he gave the Episcopalians of New York a thrill by announcing what would be his platform if he were a candidate. A part of his statement was directed against the historic creeds. In this connection he said: "Thousands of clergymen would welcome freer formularies. They entered the priesthood or ministry stimulated by the adolescent idealism of self-improvement and human service. The gateway of intellectual belief into the ministry was narrow, but their church authorities almost guaranteed the truth of the debatable doctrines. So these young men accepted dubious beliefs, treating them as ancient historical monuments not to be destroyed; or they allegorized them; or they attenuated them by some form of philosophy which proves that black is white; or they secured mental peace by claiming the rights of suspended judgment, while about some physiological sides of belief they were frankly humorous and said, 'How should I know?'"

The platform on which Dr. Grant would run for bishop if he ever ran is as follows:

"1. I will vote to put the Apostles' and Nicene Creeds in the back of the Prayer Book with the Athanasian Creed, and the thirty-nine Articles, and not require them as a part of the Morning and Evening Prayer or Communion service.

"2. I advise a further revision of the Prayer Book that would not ask questions in the baptism service that are now

asked—a belief in the Articles of the Christian Faith, as contained in the Apostles' Creed, which no mature and educated person today can assent to without stultifying reservations, and no clergyman can ask without mental mortification. In fact, I believe there should be a revision of the Prayer Book to take out of it the latitude of ignorance toward natural science and toward social and political organizations that are commonplace today.

"3. I will work to bring about a proportional representation in General Convention.

"4. I stand upon a social and economic platform for the Church, at least as broad and progressive as that announced in the recent English Lambeth Conference or the output of the Methodist Church and of the Catholic Church.

"5. I promise to advise in my pastoral letter and to attempt to organize the diocese and the parishes so that the weight of financial management shall not be placed upon the clergy, untrained in business methods, but upon business men. The financial committee in each parish and the financial committee of the diocese should take charge of their respective budget requirements and secure funds as they would for any other purpose they consider important, without asking the initiative or cooperation of the clergy.

"6. I regret that if elected I shall have to live in a \$300,000 house, and have to conduct services in a \$15,000,000 cathedral. The interest charges, to say nothing about up-keep, will amount to nearly \$1,000,000 a year.

"7. I will approve of no church legislation that contravenes or tends to undermine the law of the land, as, for instance, in the matter of marriage and divorce. And I will urge in all church usages (even in the sacraments) obedience to modern sanitary codes."

years. One seventh of the members of the Congregational denominations are now inactive. The Congregational Commission in Evangelism is seeking the advice of Congregational pastors everywhere on methods to prevent this great loss.

Book Brings Money for Labrador

Dr. Grenfell has supported his work in Labrador through the years largely by lecturing and writing. His recently published autobiography has proven a great success and is now in the sixth edition. Many of the readers of the book have wished to become supporters of the mission, and in this way the book has become doubly profitable. Recently a lady of the middle west who was a complete stranger to Dr. Grenfell completed the book, and then sent the doctor a check for ten thousand dollars.

Takes His Vacation in the Winter

Summer vacations for ministers are the conventional thing but Rev. John Ray Ewers, pastor of East End church, Pittsburgh, is likely to do the unconventional. He has arranged this year to take his vacation in February and his pulpit supply committee has drafted a number of Chicago preachers to supply his pulpit during that month. On February 6, Rev. Orvis F. Jordan, pastor of Evanston Disciple church, will preach. Rev. C. C. Morrison, of The Christian Century, will preach on February 20 and Rev. Perry J. Rice, secretary of the Chicago Christian Missionary Society will fill the pulpit on Feb. 27. Mr. Ewers refuses more offers of special appointments than he accepts and he often speaks in the neighboring churches of Pittsburgh of all denominations. His address on "The Religion of David Lloyd George" has been deservedly popular this winter.

Where Are the People on Sunday Evening?

The churches of Aberdeen, S. D., got interested in the question, "Where Do the People Spend Sunday Evening?" A reporter was sent to the various moving picture houses of the city. The ushers in the churches counted the church audiences. It was shown that the attendance at the movie shows was greater than the attendance in the churches. At the same time it was shown that much over

half of the population was in neither place. Contrary to the ordinary impression, it would seem that there are a lot of people who like to stay at home for a quiet Sunday with their families.

University Considers Welfare of Rural Church

The University of Ohio promotes every year an Ohio County Life Conference. This conference was held this year at Columbus, Feb. 2-4. Wednesday was devoted to church problems while on other days consideration was given to schools and community betterment. B. F. Lamb, secretary of the Ohio Federa-

tion of churches, spoke on "The Rural Church Situation in Ohio." Arthur T. Arnold, secretary of the Ohio Sunday School Association, spoke on "Religious Education in Rural Communities."

Sunday School Bus Comes Into Use

The consolidated school with its use of the auto bus is now an institution in many sections of the country. Churches have been greatly multiplied for the same reason that rural schools used to be multiplied on account of the inability of little children to walk long distances. Euclid Heights Presbyterian

Time To Stop

THE different theological tendencies in the Protestant Episcopal church reveal themselves in every practical proposal. Broad church and high church do not see eye to eye on any proposition. While the Protestant element in the church seeks a better understanding with Congregationalists, and will go a long way to get it, the high church party is very enthusiastic over the prospect of unity with the Orthodox church of Greece, the Balkans and Russia. The Churchman, the progressive organ of the communion, has recently spoken some very plain words to the committee that is negotiating the union with the Orthodox church. This editorial is likely to make church history. The Churchman says:

"The president of the commission of General Convention to confer with Eastern Orthodox and Old Catholic churches has, perhaps, shown more imagination, undaunted by facts, than has yet been exhibited in the Protestant Episcopal church by any chairman of any committee appointed by any General Convention. The bishop of Harrisburg has become a power in the Balkans, of no mean dimensions. We are proud of the distinction which he has won in that unhappy quarter of the globe and of the pleasures which have come to him as a figure in the shifting political scenes of Eastern Europe.

"But has not the time come for some one to remind Bishop Darlington and those with whom he is conferring in the Near East that, whatever may be said and written during the amenities of these delightfully picturesque excursions, the Protestant Episcopal church is quite likely to determine its course, when the time comes for it to do so, in a way which may be damaging to the prestige of the committee and its energetic president?"

"We may seem to be lacking in magnanimity when we project such gloomy forecasts at a moment when our desk is filled with news accounts of the splendid pageants which took place a fortnight ago in many of our American churches under Dr. Darlington's happy inspiration. Pageants truly they were, though our correspondents groped blindly for the right words to depict the splendor of the thing they saw in our chancels when unity between Greek Or-

thodox and Protestant Episcopalians was made manifest as these distinguished prelates walked beside us and took their places in the sanctuary. After such pageants, manifestations of unity with plain, black-frocked Presbyterians and Congregationalists will seem an anticlimax in art.

"We could not write thus if we took the Russo-Greek churches' concordat seriously. We confess the worst at the start. We do not take it seriously. We almost tremble to say that we consider the Russo-Greek churches fair fields for missionary enterprise. Many think this; it is, therefore, well that it should be said; for none of the active members of the Commission to confer with Eastern Orthodox and Old Catholic Churches has seemed to resent certain assumptions of the Russo-Greek prelates. They have treated our commission as supplicants. Perhaps this is the fault of the commission. We think it is. Our committee has gone into conference with the Near East apparently with nervous eagerness to persuade the hierarchy that we are a validly Christian church. The Greeks, of course, with the courtesy native to their race, have examined this little group of American Episcopalians with their credentials in their hands. Where they found us lacking, the committee docilely gave promise that we would doubtless supply the lack. But we shall come to that later.

"It is a minor matter; but our committee must be aware that the Protestant world has long entertained a prejudice that there are some vital lacks in the Greek church. Their 'orders' have for centuries seemed to suffer detriment when measured by the validity test of Matthew VII, 20, 'By their fruits ye shall know them.' It has seemed to us in the west that the hold of the Orthodox prelates on the essential meaning of the Incarnation has been rather insecure. We regret, therefore, that Bishop Darlington and the commission of which he is president did not, when the question of the validity of our orders was under discussion, with Occidental bluntness ask of these prelates the privilege of sending American missionaries—Presbyterian, Congregational or Episcopalian—to convey to the Russo-Greek priests the fact that the west conceives Christian ethics to be both the test and the fruit of the doctrine of the Incarnation."

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Church of Los Angeles covers a large territory, and recently the Sunday school installed an auto bus. The result of the experiment had been very favorable. In four weeks the attendance has increased from 132 to 288. The success of this experiment has suggested that it is possible to organize in a community a consolidated religious school serving people of various denominations and in a considerable area provided the school bus were put to work in the cause of religion.

BARGAINS IN BOOKS

THE following named books are only slightly shelf-worn, and are here listed at from 25 to 50 per cent below their regular price. Add 6 cents on each book for postage.

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History of Foreign Missionary Society. McLean.
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New Dean for Disciples Divinity House

THE trustees of the Disciples Divinity House for the University of Chicago announce that Dr. W. E. Garrison has accepted the position of Dean to succeed Dr. Herbert L. Willett who resigned some months ago on the occasion of his acceptance of a secretaryship of the Federal Council of Churches. The new dean will begin his work on April 1. This announcement immediately following the completion of a fund of \$200,000 to house the work of the Hyde Park church and the Disciples Divinity House makes it certain that this institution for graduate training of ministers is about to enter upon a new era in its history.

Dr. W. E. Garrison is well known among Disciples, being the son of Dr. J. H. Garrison, for years the editor of the Christian Evangelist. He took an A. B. degree at Eureka college in 1892 and later at Yale. He received his B. D. and Ph. D. degrees at the University of Chicago, being in the earliest group of students that gathered at Chicago to study with President William Rainey Harper. He has had a varied experience both as executive and instructor. He served in the Disciples' Divinity House once before as an assistant instructor, and later taught church history at

Butler College. He has been president of Butler College, president of the New Mexico College of Agriculture and founder and president of the Claremont School for Boys. During the year 1903-4 he served as president of the American Christian Education Society. In New Mexico his gifts were recognized by his appointment as a member of the constitutional convention.

As a writer, Dr. Garrison has produced two books, one called "Wheeling through Europe," and the other "The Theology of Alexander Campbell." The latter is still the authoritative interpretation of the writings of the early leader of the Disciples' movement. He has served as assistant editor of the Christian Evangelist and in many other ways has contributed to the periodical literature.

Dr. Garrison has not yet announced his schedule for the spring. It is thought that he may decide to spend three months in visiting colleges and universities in studying the situation as it relates to graduate instruction for the ministry. It is already announced that he will teach during the summer quarter at the university.

It is the hope of the Disciples Divinity House to have a group of instructors at the University of Chicago who will contribute their part to an interdenominational program of theological instruction. The Baptists, Congregationalists, Disciples, Universalists and Unitarians all maintain theological instruction at the university, and these schools interchange courses in such a way as bring together one of the greatest theological faculties in the world.

The courses of the Disciples Divinity House have been given in the university buildings during previous years, but it is expected that the Divinity House building will be erected this coming year. This will provide class rooms and a center for social life for the students of theology at the University of Chicago.

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